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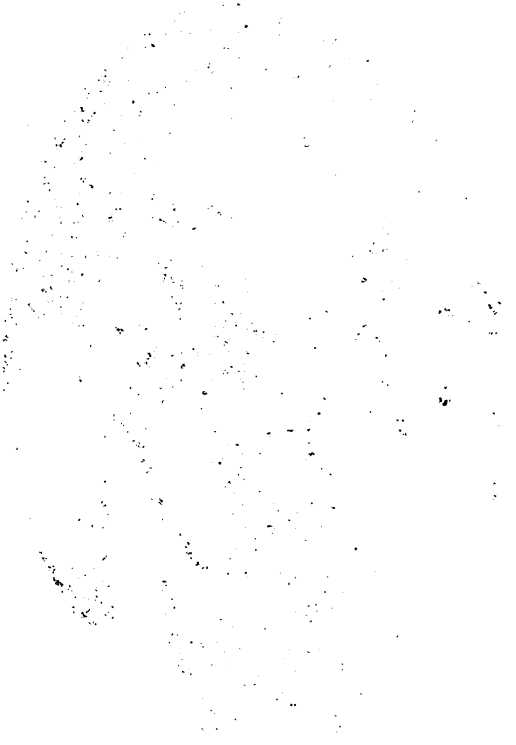

CHRIST, THE CHURCH, AND MAN

An Essay on New Methods in Ecclesiastical Studies & Worship with some Remarks on A New Apologia for Christianity in Relation to the Social Question.

By His Eminence
CARDINAL CAPECELATRO
Archbishop of Capua

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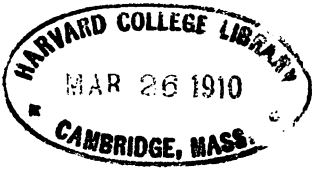

Pres. C. W. Eliot

Be renewed in the spirit
of your mind.—ST PAUL.

Behold, I make all things
new.—APOC. xxi, 5.

Letchworth: At the Arden Press

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THE ARGUMENT

A NEW era has already begun. This beloved Pontiff cherishes the development of this budding life as his supreme intention. I turn to-day in a special manner to the clergy to point out the new path they should follow in their studies and in the exercise of Divine worship to promote the religious and moral renewing of Christianity.—See Chapter II, THE DAWN OF A NEW ERA.

Christ, the Church, and Man

I

The Mystery of Earthly Existence

THE suffering which afflicts man and woman, old and young, rich and poor, is, perhaps, the deepest mystery of our earthly existence. Why are body and soul subject to the cruel pangs of suffering? No science has yet been, or ever will be, able to tell the origin or ultimate end of suffering; and the mystery only deepens when we consider the radical opposition in which it stands towards the chief tendency of human nature, which is enjoyment. Nay, more, in this very enjoyment the poisonous seed of suffering almost always lurks.

Meanwhile, Christianity, which has not destroyed suffering, has at least thrown a partial light upon the mystery. That which occurs in regard to all the Christian mysteries occurs here also; they remain dark,

but the darkness is mitigated by a serene yet partial light; or, rather, they remain dark, but rays of light break from them here and there, which are more clearly seen in proportion as the eye of faith is brighter, and the love of God more ardent in the beholder.

Now among the rays which emanate from the mystery of suffering none is, perhaps, brighter than this: the truth that suffering, understood and learnt in a Christian spirit, confers upon the soul one of her noblest gifts, the gift of fortitude. It is a truth as well as a mystery that man, created for enjoyment, finds himself in such conditions that his enjoyment, albeit good, weakens him; while his suffering, accepted in a Christian manner, raises and ennobles him. Who amongst us but has sometimes recognized with lively appreciation the self-immolation of so many Christian mothers, who sacrifice youth, beauty, health and strength for their children? Or who of us fails to admire those angels of charity who, in our various Religious Houses, count every hardship light for the love of God and their neighbour? But what is the sac-

rifice of these mothers, of these virgins, but a life of continual suffering freely chosen? We see thus, despite the faults and defects of her children, what a wide and efficacious diffusion of life and vigour accrues to the Church from the sufferings of each individual Christian. The Church is, indeed, ever great, noble and beautiful with the beauty of Christ; but the moments in her life that are the most productive of the flowers and fruits of holiness are those of pain, of sorrow or of darkness.

In these moments the Bride of Christ repairs her losses and acquires new vigour. To the cruel persecutions of the first centuries and to the heresies of the following, which threatened the destruction of doctrinal unity, we owe the glory of Christian martyrdom and the golden age of the Fathers of the Church. When barbarian hordes fell upon Christian Europe, there arose the star of St Benedict, and that Religious life by means of which the Church overcame barbarism and laid the foundations of a new civilization. The intellectual and moral darkness of the eleventh century, under which the Church suffered so grievously,

was followed by the glorious epoch of the Middle Ages, which gave us the Poor Man of Assisi, St Dominic, St Thomas Aquinas, Fra Angelico, Dante and all the marvels, unsurpassed as yet, of Christian Art. When, later on, a great moral corruption and the Protestant heresy brought anguish upon the Church of God, that anguish proved a seed of new life and vigour to Catholicity, bearing fruit in the reforms of the Council of Trent, and in that sixteenth century, which out-shone, perhaps, any other in the splendour of saintly lives.

And what are we to say of our own times? In these days, although consolations are not wanting to her, the Church, nevertheless, groans under the weight of many sorrows, all due to one evil which has never, heretofore, been so prevalent in Christendom. This is the evil of misbelief, and, at its worst, a misbelief which is at once sceptical, cultured and proud.

Without doubt all misbelief tends to obscure and destroy the higher Christian ideals; but to-day, this misbelief, because it is sceptical and proud, degrades and vitiates the soul in a special manner. Thus it

makes man's true greatness to consist in the love of himself and of his physical nature, which is dust and returns to dust; while it saddens us profoundly by its contempt of the invisible world, of faith, of charity, of prayer and of hope, of that holy ideal which is the true world, and without which this present world is but a vast necropolis.

Now I hope that, under Providence, this misbelief, which is our chief cause of sorrow, may become an efficacious means of invigoration and renovation to the Christian Church. Indeed, I think I may affirm with certainty that the dawn of this day, or, rather, of this new period in the Church's life, is already visible.

II
The Dawn of a New Era

TO say nothing of the more or less successful efforts by which Leo XIII sought to inaugurate the moral and religious renovation of Christendom, we may now say that, with Pius X, a new era has already begun. This beloved Pontiff, likened by some to Benedict XI, by others to Innocent XI, cherishes the development of this new life as his supreme intention. The admirable kindness and gentleness of his disposition, balanced as it is by an equal firmness of principle, the example of his humble life as a Christian pastor, the various enactments which he has already made for enforcing Church discipline, his many plans for the reformation of the clergy, all unite to show that Jesus Christ is infusing new life into the Church by means of His Vicar.

And if so, why should not I co-operate, according to my poor ability, in the work of the Lord? I turn to-day, in a special manner, to the clergy who have so large

a share in the moral and religious life of the Church, and I will endeavour to express to them a few of my thoughts, pointing out the new path they should follow in their studies and in the exercise of divine worship, to promote the religious and moral renewing of Christianity. I hope, at the same time, that my words, although specially addressed to the clergy, may conduce likewise to the profit of those who live in the world and whom also I love as their father and pastor.

III
Development of Moral & Doctrinal Truth

THE Congress of Free-Thinkers, in Rome, intended to be an insult to the Pontiff and to the Church, proved in reality a manifestation of the impotence of human pride. Impelled rather by passion than by any intelligent motive, these men denied the most important and fundamental truths, such as the Church, the existence of the supernatural and of God Himself; but they were reduced to silence before those Great Truths which continue now, as in past ages, to hold the highest intellects and the noblest minds. Hence, as it seems to me, that Congress may be fitly termed a Congress for the proclamation of ignorance.

On the other hand, we, the millions of believers, freely assembled in this city, or rather this holy family of the Church, profess to know the solution of these great problems of the human spirit by faith

sustained by the influence of divine grace and by powerful motives of credibility. It is therefore at once our consolation and our glory that we possess a vast treasure of religious and moral truths—a treasure both old and new: old in substance, but new in the varied forms which it assumes; and new, according to the order of Providence, in the perpetual increase that flows from an ever clearer, wider and more definite knowledge of moral and religious truths. Thus, for example, who can say that the knowledge of such mysteries of our religion as the Blessed Trinity, or the Incarnation, is not far deeper, since the days of St Augustine and St Thomas, than it was in the first ages of the Church? Or who will assert that the Faithful of the Apostolic times could have appreciated, as we do, the light which Christian principles have shed over every department of our civilization?

Now the chief depositories of this moral and religious treasure are the Church and the clergy who have received it not for themselves alone but to distribute it freely among the faithful. But it is certain that we shall never be able to distribute it

among the masses unless we are thoroughly acquainted both with these truths and with the human soul into which they should descend as life-giving dew. Nor would it be possible for us to instruct the people in the truths of religion and morality if we ourselves were wanting in the thoughts and effects they ought to produce; or in the art of enlightening intelligence and arousing the will in those whom we address: things in which the bulk of the clergy will never fully succeed unless they thoroughly understand the times in which they live, and the means best adapted for the fruitful exercise of their ministry.

IV
Religion and Literature

IN these days literary studies have acquired a new and a greatly increased importance in relation to religion and morals. Errors affecting the religious sciences, moral or philosophical, which were formerly discussed on the summits of knowledge, between a few men of learning and genius, have now, through the diffusion of literature, descended, so to speak, into the plains and valleys. Errors which concern the great problems of human life and spirit were formerly studied in folios, whereas now they may be found in elementary manuals, in novels, reviews and newspapers. We may therefore affirm that, here in Italy, the number of writings contaminated by religious and moral error has multiplied a hundredfold within the last forty years, while the number of readers has increased in higher proportions.

All these works—some more, some less—exert an immense and most pernicious

effect, chiefly in virtue of the literary form in which they are presented. They are almost always full of imagination, of wit and grace, and of those poetic attractions which captivate the mind. The errors which infect them seldom appear at first sight: sometimes they are concealed under the garb of some noble sentiment, or they excite passions which may be good or evil according to circumstances; but they always appear under false pretences; while the thought or passion which underlies them, as many of you may know by experience, is enervating and destructive.

The vast diffusion of error and mischief which has been and is carried on by means of literature, by literature also may be stemmed. But observe how entirely this alters the conditions of study, especially for the clergy. Literary studies can no longer be, as at one time, merely instruments of culture, of distinction, or of intellectual enjoyment; they form a true and real apostolate—at once a breakwater against the torrent of error, and, by another image, a flood of morality and truth. The most eminent and consoling truths regarding the mysteries

of our holy faith, studied in dogmatic and moral theology, remain all but fruitless where they are not graced by the light and warmth of a good literary style. Now that our adversaries have become so powerful by means of this formidable weapon, shall we remain idle or fight with rusty arms?

I know that some ascribe the inefficacy of our writings compared to those of our opponents to the fact that they appeal to the baser passions of mankind, and thus utilize a field upon which we could not and would not enter on any terms; but this objection appears to me but very partially true. If our adversaries have on their side the love which is sensual and degrading, we have on ours the love which is holy and elevating; and amid the noise and discord of human passion the soul of man still remains responsive to the sweet inspiration of lofty and divine affections. Religion and morality alone can give to literature the light, beauty, warmth, poetry and life that make of it a high apostolate. All depends upon our possessing a deep knowledge and a whole-hearted love of the truths of reli-

gion. The subject of religion should touch us profoundly. Then, if talent and study are not wanting, we shall succeed in acquiring a good literary style; we shall despise the vain popularity and the false rhetoric of former times and become the apostles of Christ by the way of good literature.

Let us enter then, beloved sons among the clergy, and you also, worthy lay-folk, into the study of literature, with the intention of transforming it into a holy apostolate. We, of the Italian clergy, possess two languages and hence two literatures. We have Latin as the language of the Church, and Italian as our native tongue; both languages are endowed with a wealth of literature, and are equally our glories. With the Latin we raise our souls to God in prayer, and, thus addressing Him in worship, we minister to the marvellous unity of the Catholic Church. Our Italian literature unites us with our ancestors, and by it we express our thoughts in one of the richest and most beautiful languages of the world. Both should be alike dear to us, for both are instruments of moral and religious life not to us only but to all the faithful of

Italy. In former days, although ecclesiastical authors have never been wanting, the study of Latin literature might perhaps have been considered enough for our seminarists. Now, for the reasons already tasted, it is not enough. The changed times demand, at all costs, a new course of study, and our priests and minor clergy ought to take it up in good earnest.

V
Theological Studies

IN the case of the clergy, the course of literature and philosophy is succeeded by those sacred studies which should be to us as the life of our life—a life of light and love—lived, not so much for ourselves, as for our brethren and children in Christ. Now, the times demand of us that we should undertake these studies with fresh fervour, and with an amplitude proportioned to the vast increase of general culture. We must, moreover, enter upon them from a more or less different starting-point. Let us pass in rapid review the three principal branches, Theology, Apologetics, and Biblical Criticism.

Theology, i.e., the science which treats of God by means of revelation and reason, was cultivated during many centuries, not by the clergy alone, but also by the laity. No layman who had a reputation for learning could be ignorant of it, and the more distinguished were pro-

foundly versed in sacred science. The example of Dante Alighieri may suffice—that eminent theologian, whose unique privilege it has been to render into poetry almost the entire range of Christian theology, preserving it in its integrity, while marvellously adorning it.

In these days, unfortunately, theology has become the exclusive inheritance of the clergy. But, none the less, the general spread of education requires that our theological studies be more accurate, more profound and of longer duration.

Catholic seminaries in America and elsewhere have greatly enlarged their field of sacred studies, and wherever possible have prolonged the time allotted to them; and what is still more significant, the clergy are unanimously persuaded that the sacred studies they had made in the seminary during their youth were but a preparation for those that awaited them after their reception of the priesthood. If we desire to be worthy priests of Jesus Christ, and guardians of sacred science, as the Bible teaches, we should have books on sacred subjects ever in our

hands, in order to keep what has been already learned fresh in the memory, and, far more, in order to raise a new structure of sacred study upon the foundations already laid.

VI
The Need of a Newer Method in Theology

THEOLOGY, as now habitually studied, comprises three parts. The first declares the truths of religion, proving them by the authority of the Church, of the Bible, and of tradition; the second refutes the various heresies by which the Church has been opposed during her life's journey; while the last, called Scholastic Theology, following the method of Aristotle, Christianized by Albertus Magnus and St Thomas Aquinas, endeavours to reconcile faith and reason. Now it is my opinion that, according to a newer method, very little time should be given to the confutation of heretics, and not much to Scholasticism, especially in its antiquated forms.

On the other hand, what is desirable is a much wider and more profound apprehension of religious truths and of their proofs. The statement and refutation of particular heresies belongs rather to the history of

dogma, and is nowadays of little or no use, for the reason that such ancient errors, as, e.g., those of the Nestorians, Eutychians and Pelagians are obsolete and maintained by none. Even those of Protestantism, although more recent, have little vitality, inasmuch as among the most learned Protestant theologians and Biblical critics some renounce the greater part of their characteristic errors, while the greater number appear as mere "rationalists." As for the reconciliation of faith with reason, it is indispensable; but the methods by which it is now to be effected are different from those of the Scholastics, though the latter remain valuable for their depth and subtlety.

It is the first part of theology, consisting as I have said of a clear and profound apprehension of our dogmas, that is of chief importance; and I should wish it never to be separated from a strong moral sense and deep piety. Thus theology will come to be the vital principle of our sermons, furnishing the preacher with thoughts at once profound and well-ordered with regard to faith, the mysteries of religion, and Christian morality, without which all preaching is in vain.

VII
The Larger Apologetics

ANOTHER fruitful branch of sacred science is that of Apologetics, which has acquired a great accession of importance, similar to that which it held in the early days of the Church, days which our own in various respects resemble. At that time Christians, not very numerous but strong in faith and charity, were surrounded by a multitude of pagans, and Apologetics unquestionably flourished; we have but to recall the names of St Justin and Tertullian. To-day we live among an unbelieving and paganized multitude. We should no longer aim at defending this or that dogma, but rather the dogma of all dogmas, which is Christianity itself. And whereas since the Christian era, misbelief has never been so universal, so deeply rooted and apparently so scientific as now, the clergy have never had so strict an obligation to defend the religion which is our most cherished possession by means of Apologetics at once courageous and profound.

Thanks to the all-loving providence of God which watches over the Church, the means for the defence of Christianity and the manifestation of its truths have never been as abundant as they are now. The Abbé Migne has filled nineteen volumes with the old evangelical demonstrations, and as for the new, there are numbers of important works in France, Germany and England, some even by Protestants—for among Protestants there are most learned theologians—who treat the subject, if not from a Catholic, certainly from a Christian, point of view. Nor are such works wanting even in Italy; where, if they have hitherto been less numerous, that lack may, perhaps, be due to the fact that overt unbelief is much more recent with us than with some other countries.

In our seminaries the main substance of Christian Apology is studied in what is called the "Tractate of the Truths of Religion." This Tractate has to be supplemented by solid studies, and that after a good preparation of philosophy. It is true that in this work the apology of Christianity is treated principally from the point of view of the Messianic prophecies and miracles; while

in these days such proofs are little, if at all, regarded, and other proofs, which we shall indicate presently, have taken their place. But, according to the opinion of Cardinal Newman, that rare genius, one of the most learned of our modern apologists, these proofs will always remain of supreme importance, and will continue to form what an eminent American* theologian calls the classical proof of Christianity.

It is too true that, with some praiseworthy exceptions, Christians of these days evince, for the most part, a spirit of aversion from the supernatural. Many are sceptical or indifferent; others, living amid distractions of business or pleasure, are profoundly ignorant of religious matters; hence the proofs from miracles and prophecy either do not reach them or fail to be understood. It is, therefore, desirable that, without neglecting the "classical" proofs, the clergy should be thoroughly acquainted with, and use principally, those other proofs which are more generally acceptable and therefore more efficacious.

*The late Rev. J. B. Hogan, *Clerical Studies*, a learned work full of opportune remarks, of which I have frequently availed myself.

VIII
Christ, the Church, and Man

AMONG these, the three principal proofs are, Jesus Christ Himself; the Church; and Man, studied in the depth of his spiritual nature. Jesus Christ contains in Himself such a wealth of ineffable beauty, of light and truth and religious poetry, that it is impossible to dwell upon His character without being influenced by it. It is impossible to conceive a higher morality. His every word, His life, His preaching, His miracles of mercy, His death, His boundless charity, are so many proofs of our faith.

And what shall we say of the Catholic Church, which so wonderfully reflects and perpetuates the life of her Divine Founder? The glory of her innumerable saints and martyrs; her doctrine, ever elevating, consoling and unchangeable, yet none the less, from age to age, becoming more definite, wider and better harmonized with human knowledge; her struggles, in which, although apparently conquered, she is either already

victorious or preparing future triumphs; her attainments in the sciences, in law, in literature, in the fine arts and in civilization, all prove that this Society has a mission from God and is informed by a divine life which can never fail her.

Finally, an attentive and unprejudiced study of the human spirit will at once show that the Catholic religion takes cognizance of, and wonderfully elevates, whatever in it is great and noble; and that it suffices alone to solve, though not without mystery, all those religious problems which exercise the intelligence and torment the heart of man, while it fully corresponds to all our best desires and hopes. Therefore, let Christ, the Church, and Man, studied deeply, and purely loved by the clergy of our day, be upon their lips and in their lives a luminous and effectual apology for the truth of Christianity.

IX
The Reading of the Bible

TO these studies, carried through with zeal and perseverance, we Churchmen are bound to add a fuller and more intelligent study of the Bible than in the past; for it is not merely a branch of the great tree of sacred knowledge but the very root and trunk. No book has been or ever will be comparable, even from a distance, with this Book of Books. We Christians believe its pages to be instinct with a Divine inspiration; and this thought is precious to us, because it brings us nearer to God, the infinite Truth, and makes us receive its message with reverent humility. Misbelievers, albeit unable to rise to the conception of divine inspiration, cannot but acknowledge the Bible to be a book apart, to which both heaven and earth have contributed.

Meanwhile we, sons of the twentieth century (even ecclesiastics I grieve to say), know this book too little. In proportion to the fervour of believers of old was the readi-

ness with which they listened to the Bible. The works of the Fathers of the Church bear witness to this; and in the Middle Ages, especially in Italy, there arose a fresh love of the Bible through the labours of the Franciscans and Dominicans; hence at that time it was in the hands of almost all who were able to read. Unfortunately during the Pontificate of Pius IV the spread of Protestant errors, partly due to bad translations of the Bible into the vernacular, obliged the Pope to restrict the reading of it. This was a real though deplorable necessity, which has gradually lessened; hence Pope Benedict XII first promoted Martini's version, then Leo XIII warmly advocated the diffusion of the Gospels by the Society of San Girolamo, a diffusion which has finally been highly commended by Pius X.

Meanwhile, looking at our own times, we see that the reading of the Bible ought to increase a hundredfold, whether by reason of the existing facilities of the Press; or as an antidote to the number of bad books published; or finally, on account of the need in which we all stand, enervated as we are, of bracing ourselves with that

intellectual food of the strong which is found in the Bible. But alas! the Bible is little read.

Nevertheless, this great inspired Book, furnished with the needful explanations, is a literary treasure of the highest order, as replete with beauty as with spiritual light and piety. As regards literary beauty, what other book presents such simplicity, candour and light as the Bible? Was there ever a book in which the imagery has been found more striking, poetical and true; the sentiments nobler; or which breathes an atmosphere more sweet and refreshing for the recreation and elevation of the soul? As regards religious truth, this forms, to say the least, its very substance; for, according to the Bible, God, and the religion which proceeds from Him, enter into all the natural and the supernatural. God mysteriously governs both the one and the other; hence the Bible may be called the Revelation of Divine Providence; and in regard to piety, may we not say that the Bible is its highest, purest, most life-giving source?

X
Biblical Criticism

IT remains for me to say something about the study of that Biblical criticism which is the object nowadays of so much laudable effort, as well as of so much perplexity in the Church. I feel bound to give at least a few words of advice on the subject to the younger clergy.

Biblical criticism is not new in the Church's history. It has, more or less, always existed, as may be seen by the study of St Jerome and his time. It has, nevertheless, acquired capital importance in our day through the discovery of ancient manuscripts, by the wider knowledge of Oriental languages and, above all, in consequence of the new critical studies pursued by men of rare talent with admirable skill and patience. But such studies are necessarily difficult, intricate and often founded on mere conjectures; they may produce doubt rather than certainty. Sometimes also they become subversive, and give rise to

grave and reasonable fears on the part of the faithful. Up to now, if I mistake not, well-established conclusions are few and not very definite. The clergy in general, with the exception of individuals possessed of talent, scholarship, and the requisite preparation, will do well not to embark on that perilous ocean. It seems to me better to leave these difficult studies alone than to undertake them lightly and superficially. I am in hopes, however, that the Papal Commission, chosen for the prosecution of these studies, will give us, presently, a much needed-manual, and then we may be perhaps able to adopt it for our seminarists, and may see our way a little more clearly among the diverse shoals besetting the way even of Catholic mariners.

In the meantime, this Biblical criticism which unintentionally is so often hypercritical should, I think, be left in the hands of the few really competent, to whom, if they will allow me, I would venture, with all modesty, to offer a word of fatherly advice.

In a matter so intricate, arduous and delicate, let us ever incline with mind and heart to the supreme authority of the Church and the Pope; let us remember that the present

studies in Biblical criticism have been set on foot by rationalists who start with the preconceived idea that the supernatural does not and ought not to exist. Now we Catholics, while ready to imitate them in their research and in their intimate knowledge of languages, ought at all costs to love and adhere to the supernatural; for the supernatural is essential to Christianity, and for Christianity we must be ready to sacrifice life itself. Finally, let us reflect that in our day the passion for novelty is rampant, and though, as Catholics, we too may love novelty, it must be a novelty which derives from antiquity, and respects and perfects it.

XI
Liturgical Worship

AND now let us turn for a moment with intelligent appreciation to that Catholic worship which is one of the noblest manifestations of the Divine beauty. Although identical in substance, our Catholic worship has also had its share of accidental change and progress; but amid change and progress its gaze has been ever fixed on its origin. Moreover, it has always loved the fine arts, which, according to Dante, have affinity with the Divine. Christianity, indeed, went further, and was itself the creator of a magnificent art, which has been deservedly called Christian. This art, whether in poetry, painting, architecture, sculpture, or music, is partly ancient and partly new; and—as my illustrious and lamented friend Padre Marchesi, O.P., remarked—has undoubtedly given adequate expression to the mysteries of faith, and has proved one of the chief consolations, divinely granted to us for alleviating the

many sufferings of life. The Christian Church is the principal meeting-place of these various symbols of Christian beauty; it places them in harmony together; but, unfortunately, this was not sufficient to preserve them from partial corruption; and we priests, who love the fine arts chiefly as co-operating with our ministry, ought to make it our care to purify them from their imperfections. This is the new road we have to follow in regard to public worship. Let us, then, banish rigorously from our churches all that is mean, vulgar, ugly or ridiculous, whatever is out of harmony with the dignity and sanctity of worship. Let us, in particular, strive zealously according to the invitation, or rather the command, of our Holy Father, Pius X, to carry out a reform of sacred music, which, alas, has fallen only too low. We shall be sure to succeed if we return to the first pure sources of choral and sacred music.

XII
Liturgical Music

A NEW YORK periodical, speaking of the *Motu Proprio* of Pius X on the subject of sacred music, declared its importance to be such that all Christendom was moved by it—more even than by the publication of the more celebrated Encyclical of Leo XIII. This periodical was right, and time will show the great utility of a papal reform as yet but little understood.

Sacred music comprises two parts; Gregorian or Plain Chant, and Polyphony; let me say a few words to you on each of them. And, first, what was the origin of the Gregorian chant? Song is the most spontaneous expression of strong emotion; and in so much as the religious sentiment of the early Christians was an enthusiasm of faith and charity, they sang spontaneously, and sang the Divine praises in the sacred words of the liturgy. Hence it came to pass that as the Church had, from the beginning, a liturgy of her own, she had likewise a song peculiar to herself,

which was afterwards called "Gregorian." This chant, therefore, was not derived from masters or schools; it was the immediate outcome of intense religious feeling. St Ambrose writes: "Our liturgical chant is the song of nature; that which the infant learns from its mother's lips, which is sung by youths and maidens, by the old and by the common people when they meet in the House of Prayer." St Augustiue also, in his *Confessions*, speaking of St Ambrose pursued and taking refuge in a church, says: "The people, ready to die with their bishop, spent the night guarding the church where he had taken refuge . . . and, in order that they might not be overcome with weariness, Ambrose contrived to sing Psalms and hymns, after the manner of the Orientals, and from that time onwards the custom continued, and has been imitated to-day in all the churches throughout the world. What tears I shed when I heard the sweet sound of the hymns echoing through the church! The psalmody entered my ears; the truth was revealed to my heart; my affections awoke and I wept tears of consolation."

Now this song, so sweet and so powerful, which from the beginning was left sometimes to the clergy alone and sometimes to clergy and people by turns, having flourished for a long time, had its period of decadence. In the sixth century, however, it was so restored and added to by St Gregory the Great as to receive the name of Gregorian chant. It was generally believed that the notes of the two Gregorian Antiphonaries had been revealed to Gregory by the Holy Ghost; and such is the beauty of these melodies that Mozart declared he would have gladly given all his fame to have composed a Preface, and Cherubini said the same of the *Tantum ergo.*

It is a pleasing thought, therefore, that up to the thirteenth century this same chant, sung in unison, simple and melodious, maintained a vast influence not only over the religious and moral, but also over the civil life of Christianity. Dante was thinking of this music when he wrote that more than a hundred spirits sang *In Exitu Israel de Ægypto* from the beginning to end with one voice, and again in the twenty-third canto of the *Paradiso*, he

says joyfully: "They remained in my presence singing the *Regina cœli* so sweetly that the delight thereof has never left my heart."

Now, was the liturgical chant which touched St Augustine to tears and was the delight of Dante the very same which, until yesterday, we have been accustomed to hear in our churches? No; at first the execution of that kind of song was excellent, because the melody went sometimes faster and sometimes slower; here the voice died away softly, there it was raised according to the meaning of the words and as faith and piety inspired the singers. Hence, up to the middle of the thirteenth century the liturgical chant resembled a running stream, ever fresh and beautiful; but afterwards, as happens to all human things, even the noblest and most beautiful, it became gradually corrupted. There was great negligence and corruption, both in the transcription of the notes and in the execution of the chant which has turned, in our day, without fault of the singers, but in consequence of a false tradition, to little more than a sequence of independent notes, like blows of a hammer. The Gregorian

chant has ceased to appeal to the souls of the faithful.

Who, then, can fail to applaud the action of the Pope, who, by an authoritative recall of the liturgical chant to its pristine form, aims at restoring to it those religious attractions which made it so powerful an influence for good in the days of faith and piety?

Various celebrated musical connoisseurs, among whom Padre Amielli (Cassinese) takes precedence in Italy, have for years been turning their attention to this object. But the Benedictines of Solesmes have devoted themselves, by an elaborate comparison of over a thousand musical codices, not only to restoring the integrity of the texts, but also to learning the genuine interpretation of the once-melodious Gregorian chant.

XIII
The Music of the Church

AFTER the year 1,000 A.D. notes of different value began to be substituted for those of equal lengths, *cantus firmus*, and thus, by little and little, arose the sacred polyphonic and figured music, which, in progress in the thirteenth century and perfected in the fourteenth, gave us counterpoint, and opened the way to harmony. This music, sacred in its origin, became in course of time more and more secularized, and, indeed, corrupted; and in the sixteenth century this corruption reached its lowest point.

The principal defects were two: first, that, through a superabundant artificiality, musical intricacies and difficulties were so multiplied that the words of the text were no longer distinguishable; and second, that acred music was taken from melodies which had first served for profane uses, simply by changing the words. Hence the Cantata of a Mass would reproduce the gay

melodies of popular songs and madrigals, sometimes to the point of exciting laughter. The Council of Trent, which was distinguished by its reforms in ecclesiastical discipline, turned its attention to that of sacred music; and, so serious did the evil appear at that time, that many of the Tridentine Fathers desired to banish all polyphonic music from the churches and to return to the Gregorian chant exclusively.

Accordingly, in the year 1565, when the Council of Trent was over, Pope Pius IV deputed the Cardinals, Charles Borromeo and Vitellozzi, to settle the reform of church music already decreed by the Council. The question of the abolition of polyphonic music was brought forward; St Charles Borromeo, with characteristic severity, was in favour of banishing it entirely; maintaining that there was no possibility of restoring or reforming it; while Vitellozzi inclined to milder counsels, in which he was supported by the Pope. Meanwhile both Cardinals had a great veneration for St Philip Neri, a devoted lover of sacred music, who was convinced that it might prove a valuable aid to religion, as being

the most inspiring expression of prayer. Moreover, they both held Palestrina in high esteem—the beloved disciple and penitent of St Philip. It was decided consequently that Palestrina should write three Masses in polyphonic music by way of experiment and that the fate of sacred music throughout the world should depend upon the result.

John Louis da Palestrina wrote them with trembling heart, and succeeded beyond all hopes. On June 19, 1565, having heard the last of the three Masses, the austere Borromeo was fully satisfied; and it is related of Pius IV, that, on hearing them, he said: "Surely these are the harmonies of the new canticle which St John heard in heaven," quoting this couplet of Dante with a slight variation:

> V' è una dolcezza che esser non può nota
> Se non colà, dove il gioir s' insempra! *

Nevertheless we, after four centuries and more, have found ourselves in conditions whether as bad as or worse than those of the sixteenth century before the Council of Trent, I will not venture to say. You know

* There is a sweetness which can ne'er be known
Save only there where joy becomes eternal.

what the music of our churches has often been; it makes my heart sick to think of it. But perhaps you may not all realize the harm which results from a profanation of Catholic worship become so habitual as to be little noticed. Now, however, that the remedy is imposed by the supreme authority of the Church, let us make a point of so understanding it that we may be able to put it in practice efficiently.

The musical reform of the sixteenth century was a return to the old which did not exclude the new. The polyphonic and figured song of the Church is derived from the Gregorian and should never lose sight of its origin, but be like a good son who, without forfeiting his individuality, is mindful of the noble traditions of his house. Let sacred music be free, by all means, as becomes all the liberal arts, but let its freedom be always restrained within the limits of religion. The chief rules to be observed in regard to the sacred music of our day, whether ancient or modern, have been admirably indicated in the Pope's *Motu Proprio;* let us follow them implicitly, and Catholic worship will gain much thereby.

Nor let it be objected that the people, accustomed to other ways, will be alienated from the Church or will have no pleasure in listening to the music thus restored. As to their alienation from the Church, is it of any avail for a congregation to come to church to listen to a *Gloria* as they would to a love-song at the Opera? But is it true that the public dislike this musical reform? I think not. Without faith the masses quickly become barbarous and unmanageable, but where faith exists they are, on the contrary, like good children, easily led in religious matters; on two conditions, however: that they be addressed in the right way and that they feel themselves to be dear to their teachers.

XIV
Sursum Corda

LIFT up your hearts, then! The times in which we live are exceptionally difficult. We require a clergy thoroughly well instructed, and hope, by the help of God, to have such throughout the whole Church; proficient in learning, ancient and modern, and, above all, in that culture which is adapted to deal with the difficulties of misbelief and is fed by active and effectual charity. Finally, we desire and hope to have a people profoundly Catholic, who, despising superficial vanities and uniting faith with works, may, from their exalted position in the very heart of the Church, make Italy an example of religion and civilization to the world. Upwards, then, ever upwards let your hearts be raised!

A NEW APOLOGIA

On the Fourth Petition of the "OUR FATHER":

Q. Why do we say: "Give us bread," and not "Give me"?

A. We say: "Give us" instead of "Give me" to remind ourselves that all we have comes from GOD, and that if He endows us with abundance, He does it that we may distribute of our superfluity to the needy.

From the *Catechismo Maggiore* ordered for all the Dioceses of the Province of Rome by POPE PIUS X.

A New Apologia for Christianity in Relation to the Social Question

The Two Camps

THE Social Question, as it stands to-day, does not differ from the old question of rich and poor, which has always been before the world. But the conditions of time and of men are changed; and it has certainly a new entanglement of knots. It takes the form of a battle—now of thoughts, and now, again, of blows. The whole of the working classes fill one camp, and all the rich and leisurely classes fill the other. The new movements of our age have contributed to excite the Social Question. Steam and electricity, the unmeasured growth of industries, the new ways whereby capital multiplies and is fruitful, machinery that redoubles force and motion and makes the workman himself little more than a machine, the infinite products of industry, the massing together of thousands of men,

* *From Cardinal Cavecelatro's "The Church and the Workman."*

women and children in one factory—all this has contributed to make the question formidable. Grave moral causes have added fuel to a fire which may well (O God, avert the omen!) end in destruction.

Man's Equality

Meanwhile, the serious student of the question should perceive that it has two principal roots. Since human labour, following upon original sin, is always a strenuous and sometimes a painful effort, those who are constrained to toil for mere existence are discontented that others should be able, without labour, or at least without effort, to live with greater pleasures than theirs. The other root lies in this: men being essentially equal one with another, are uneasy at the thought of all differences of gifts—most at the difference of poverty and riches. That special inequality, albeit deriving almost invariably from moral and physical differences between man and man, seems at the first glance to be something deliberate, intentional, and artificial. Thus, those who toil cry out upon injustice, and ascribe the evil of their condition now to

persons, now to civil society in general, now to science, and now again to religion, against which they bring the reproach that it is powerless to destroy inequalities that are, in fact, by their nature, indestructible. When to all this we add the action of not a few of the sophistical and proud in inflaming popular fancy with the hope of a paradise on earth wherein all shall be rich and happy; it follows that the poor make a grasp for this paradise at all costs, and that, unable to seize it, they rise in wrath against the rich and shrink not from conspiracy, from vengeance nor from bloodshed.

The Nature of Man

This is the Social Question, and these are its conditions in our day, especially in the north of Europe. But as the several States are now all virtually much nearer to each other than they once were, so any wind of human passion arising in one place quickly breathes upon another. Now the first question that circulates is, can the Social problem be solved, or will it for ever remain hard and fast as it is to-day? To this formal query there is but One who can reply, in-

somuch as there is but One who knows entirely the nature of man. This is Jesus Christ living and speaking in His Church. If we should listen to the answers attempted outside of Christ and of His Church, we shall hear nothing but error, error full of many and grievous perils. Those who are called Socialists have conceived for themselves a new kind of human nature according to their own fancy; they teach that by the destruction of the present social conditions, and by the constitution of we know not what utopias, equality of wealth will come to prevail in the world. On the other hand, almost the whole of those classes of the rich that have not the light of the Gospel nor its fire of charity, hug the belief that the Social Question cannot possibly move a step in advance; even as a stone and a plant will always be as far apart in their nature as we see them now, so will it be with the rich and the poor. Whatever efforts may be made, say these, not only shall there be perpetually in the world capitalists and operatives, landed proprietors and agricultural labourers, poor and rich; but the difference

between these orders of men shall not disappear nor diminish. The Church of Jesus Christ, however, informed by Him, albeit she has defined nothing with regard to these questions, yet proposes through the wisest of her teachers a doctrine which she gathers from her profound knowledge of humanity and from the history of her own existence.

The Equality of Man a Righteous Aim

As it seems to me, the Church teaches that although inequality of possessions, answering to inequality of capacities, cannot be altogether destroyed, yet it is possible, it is just, it is righteous, that step by step that inequality shall be lessened, through the action of religion, of morality, and of true science. To what degree, carefully feeling their way, men may hope, by the aid of Christianity and of a science deriving from Christianity, to shorten these distances between capitalist and working man, perhaps no human intellect can pronounce. But the history of the life of the Church may afford us light and give us hope. The difference between the pagan

world and the Christian as regards the relations of the possessor and the non-possessor is an infinite difference; he who does not perceive this is blind, whether through passion, or through lack of thought, or through the defect of his mental eye-sight. Suffice it that the labourer to-day is no longer a slave, but is master of himself; and that his task, albeit hard, and low in seeming, has been sanctified by Christ the Divine working man, whence it is held in honour by all to whom Christianity is light and life. Again, be it remembered that labour of every kind has become in our day the principal source of wealth; that equality of juridical rights has produced facilities for each man to better and raise his own condition; that Christian charity spends millions every year for the poor; that in States possessing Christian civilisation multitudes of the children of the poor are gratuitously educated; that there is a refuge for perhaps every one of the afflictions of human life. Moreover, all we who are men—rich or poor, landowners or husbandmen, capitalists or operatives, civilised or barbarous, learned or ignorant

—have but one most lofty destiny, which is the knowledge, the love, and the possession, after the trials of this earthly life, of the infinite truth, goodness, and beauty, which are God. If, then, we are brothers by all these bonds, and equals, it is most manifest that Christianity, which has based our life upon so many equalities, intends the disappearance, as far as may be, and certainly the diminution, of all accidental differences. If any employer to-day has no heart of compassion for the working man, it is only because egoism and the blindness of his mind suggest to him that the poor labourer is his inferior; but in very truth the poor man is absolutely his equal, and often by virtue, by nobility of soul, and by abundance of merits before God, is infinitely his superior.

The Things the Rich Man calls his own

And what of the riches and possessions of man? What is wealth? Whether gained by heredity or achieved by intellectual or material labour, it is a gift of the God and Lord of all. True, man, in the sight of the rest of mankind, is the true owner of the

things that he possesses justly; and any doctrine opposed to this is false and productive of ruin to the peace of society. But in the sight of God, who is an owner or a possessor? What have we that is our own and has not been given to us by God? If intellect, will, memory, imagination, the body, are from God, and without the perpetual creative power of God would fall back into nothingness; if we cannot move a finger without the natural co-operation of God the Creator, and cannot enjoy the light of one good thought without the supernatural help of God the Redeemer, how should we be masters before God of those riches which we have received from Him and which are His? Let us remember that God alone is Lord, God alone is King, God alone is the Creator of all things, and that we all possess in Him one infinite Father in whom we live, and move and have our being. We receive from God the use of riches, and with the use the obligation of spending them according to righteousness and charity. It is absolutely false and anti-Christian to assert that the rich man is free to spend according to his whim

the things he calls his own. A thousand times no! Assuredly he may provide for his own necessities in his own condition. But that which remains over he owes, by the express commandment of Jesus Christ, to the poor. And that commandment, well understood, is equivalent to a whole system of Christian public economy, or at least is the source of such a system.

The Charity of Christ

Charity is the newest and the noblest form of love ever seen or conceived; the newest, I say, because before Christ it was never fully known, and Christ first taught it completely by His work, His life, and His death. Now this new form of loving is to love with a single movement of the soul the God who is infinitely above us, and men who are our equals or inferiors; to perceive and love God in creatures, and creatures in God, the infinite beauty in its created images, and created images in the supreme beauty they reflect. Admirable are the effects of this Divine charity in the Social Question. He who loves gives his own and gives himself; he who loves with

Divine charity loves so perfectly that at times he gives all he possesses and his very life, so that it is sweet to him to forget and to neglect himself the better to remember and cherish others. Now, did the capitalist love the labourer and the rich the poor after this Christian manner, would the distribution of wealth in civil society remain what it is to-day? That same charity which has said to the slave, "Be free"; to the sick, "I will tend thee in thy home or in my refuge"; to the ignorant, "Come to my side, and I will teach thee aright"; to the poor, "Run to my arms, and I will succour thee, my brother"; to the child, "Come to my heart, and I will show thee the way of righteousness"; would not that charity, I say, were it indeed vital and dominant in the heart of the unit, in the heart of Society, and in the heart of the State, greatly amend the condition of the operative, of the farm labourer, of the hind, of the child, of the working woman, of each one who endures either poverty or pain? And did the capitalist class believe with a lively faith that, for the gaining of life eternal they must needs practise a wide

distribution of their goods; and did the poor believe with an equal faith that all earthly inequalities will disappear very shortly in that kingdom of God which is verily their own kingdom—would the distribution of wealth, and the desire for it remain what they are now? For its full efficacy the Christian religion needs to be held by more than a few—by more than many. It needs to penetrate deeply and intimately into the interior of civil society, with all its light and all its vigour. Now, as far as may be judged by human perception, this penetration into the structure of society takes place by degrees, and, I believe, always progressively, in spite of interruptions in certain hours of darkness and difficulty—or of seeming interruptions. This penetrating influence resembles that of the sun in a fruitful country. Even as the effects of the sun are slight at the break of day, and increase hour by hour until the noon; so are the effects of Christianity. Its influence upon human civilisation will grow day by day through the ages, which are hours and fractions of hours in the religious and civil life of the race.

Christian "Audacity" in Speculation

I myself love Science with all my heart, and I believe that it must play its part in the solution of the Social problem—and perhaps even a greater part than the human mind can foresee to-day. There is a science that seeks solutions outside of God and of Christianity; and there is a science that seeks them with Christianity and with God. Of the first I shall not speak; for such science, I am profoundly convinced, has never attained to a true knowledge of man, is never free from tendencies to passion and pride, and ever seeks for light where there is nothing but death and darkness. I speak of Christian science, a science that lays down, as the very base and foundation of human reasoning, the principles of Christianity, and then hesitates not to speculate with freedom, with boldness, I will even say with audacity. I am daunted by the thought of no flight of the human understanding when it is taken from the secure starting-point of Christian faith; and in this I believe I do but follow the two greatest intellects of

Christianity—St Augustine and St Thomas Aquinas.

Catholic Prelates and Social Reformers

From the time when Bishop von Kettler wrote upon the Social Question until our own day, a considerable number of Bishops, of priests, and of laymen have treated it in works more or less to the purpose. At the Congress summoned, with motives truly Christian, by the Emperor of Germany, a Catholic Bishop, Monsignor Kopp, took a leading part in his own name and in the name of Pope Leo XIII. In America Cardinal Gibbons is conspicuous for his liberal attitude. And in Europe I know none among Catholic Socialists (let the name be permitted me) braver than my late beloved friend, Cardinal Manning, a social student fearless in speculation, effectual in enterprise. His conceptions were expressed, not by means of wordy books, but —after the manner of great and decisive intelligences—in brief, precise, and luminous formulæ. Manning, living as he did in the midst of the independent and tenacious English people, did not hesitate to put him-

self at the head of Christian "Socialism." Friend of the people, because the friend of God, he went in advance of contemporary philanthropists, economists, philosophers, in his study of the possible means for restoring the dignity and amending the condition of the poor. Temperance, arbitration, peace-making, public charity, had in him an eloquent, a persistent, a fearless advocate.

The Rights of Man

What is the labourer in the sight of Christianity? What holy and inalienable rights does it not recognize in him? A right to raise himself towards the infinite, a right to the intellectual nourishment of religion, and therefore a right to the time necessary for the worship of God. A right to repose, a right to honest enjoyment. A right to love in marriage, and to the life of the home. In woman it recognizes with her function of child-bearing in Christian marriage a right to time for the nurture of her children. In children it recognizes a right to the supreme benefit of health, given them by God, endangered by overmuch work. In

young girls it recognizes a right to such moderation in their duties of labour as may assure them health and strength. In all, finally, it acknowledges the immortal soul, with its right to education, to salvation, to the time that these things need.

Christianity, Capital and Labour

Now, I cannot maintain that Christian science is able to harmonize, by one act, all these rights with the inexorable necessity of labour, of commerce, of industry; but most undoubtedly it has the mission and the duty to proclaim them, and to assert solemnly and perpetually their supremacy over all free contracts between employer and employed in every class and branch of labour; most undoubtedly it has the mission and the duty to make a searching and penetrating study of all those various interests which seem to be opposed, but which are capable of gradual reconciliation. Minds possessed of the light of Christian principle must not be daunted by the difficulties of such reconciliation between the cause of public wealth —altogether the product of labour—and the cause of Christian moral rights.

Hours of Labour

It has been proved to the satisfaction of Catholic and Protestant alike, that rest during one day in seven does not impair the aggregate productiveness of labour; so much does the quality or the quantity of work done in six days gain from the pause upon the seventh. The same appears to result from a just and equitable limitation of the hours of work, which, according to Cardinal Manning, should not exceed eight hours for the most laborious and ten for the lighter employments. Work protracted beyond these bounds does not add proportionately to the productiveness of the labouring classes. And though Christian science does not stop at this purely utilitarian consideration, it has a proper regard to the economic necessity of the production of wealth; it takes into consideration the injury to health and strength whereby excessive labour lessens the productive capacity, and the consequent loss to the aggregate possessions; it contemplates the possibility of the ruin to be wrought by the storm of revolution that threatens the

world from the fury of a class brutalized by a toil without measure, without pause, a toil destructive of family love, of every kind of reverence, destructive of the sweetness of faith and worship and of hope of a life to come. It is, too, certain that if Christian morality and science fail to afford them aid, the operative classes will become ever blinder, ever angrier, ever more vehement against the order of civilization which they hold to be the origin of their sufferings.

The New Apologia

God Almighty has so constituted the Christian life, that in every age, or rather in every series of ages, it appears with a new *apologia*, due to the new conditions of the race. Now, in our day, if I am not deceived, this new *apologia* will be the product of the Social Question, and progress in that question will most certainly be made in the name of Jesus Christ living in His Church. To the classic defences of the past—to Martyrdom, to the more perfect Sanctity of the Church, to the Doctrine of the Fathers, to the Monastic Life, to the

overthrow of Barbarous Powers, to Christian Art and Literature, to the new Poetry, to the Harmony of Science and Faith, and to the new forms of Charity of the last two centuries—to all these will be added this fresh *apologia*—a solution of the Social Question by Catholicism and by the science Catholicism inspires.

ALFONSO CARD. CAPECELATRO.